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Leave The Church? Thrice No!

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The following is a translation of the full text of the Saint Sylvester's Night (New Year's Eve) sermon in the Munich Cathedral, December 31, 1941, in which His Eminence the Archbishop of Munich, reviewed Nazi persecution of religion during 1941. N.C.W.C. NEWS SERVICE.

“TAKE care that the light that is in thee is not darkness” (Luke ii, 35).

Even this Christmastide, in spite of all official warnings, the angels sang: “Peace to all men on earth.” In her liturgy the Church went on praying: “Peace be with you,” and the hearts of men, in so far as they are not choked by official orders, cried out: “Lord, give us peace.”

The Christian confessions in our country are living in such peaceful relations with one another as have not been surpassed in many years. The Christian confessions know that it is a question now of the very existence or annihilation of Catholics and Protestants alike, that in peril are the very foundations of Christianity, in peril are the Sacred Scriptures and faith in the Anointed of the Gospel. One high official has expressly declared that in the fight against Christianity “no distinction is to be made between the various Christian confessions.”

CONSTANT DISTRUST

Peace reigns between the confessions. But from another quarter there rages in our country the fiercest discord—the most unnecessary, the saddest of all wars, the war against the Church. While at the front Catholic soldiers stand shoulder to shoulder with other German men, equal in sufferings and equal in achievement, heroically sacrificing their lives,—while Catholics at home make the same sacrifices, participate in the same collections, both prescribed and voluntary, and especially, in these days, in the collection of warm winter clothing for the soldiers at the front,—still the Church at home is treated with constant distrust, is spied upon, and oppressed by exceptional restrictions, and buildings belonging to the Church and to Religious are confiscated on a far larger scale than private ones.

In the past year the war against the Church has culminated in the demand to leave the Church. Clear indications give promise that in the new year this demand will be made with renewed emphasis and that the question, "Will you leave the Church or will you resign your position?" will be raised again, louder than before. To this question this New Year's Eve sermon will give the answer: "No, and thrice no, I will not leave the Church."

The First No: I will not leave the Church. I refuse to be misled by slogans.

A slogan from the days of the Communists has been exhumed: Anyone who leaves the Church will no longer have to pay church rates. In recent weeks a new church assessment law has been promulgated, to become effective in the new year. The fiscal authorities, who in the past have obligingly collected church assessments together with income taxes, will no longer do so, under the new law, after April 1, 1942. Propaganda against the Church will then take advantage of the new situation and will taunt particularly the work-

ing classes: You can avoid the church assessment; all you have to do is leave the Church. Your Archbishop has confidence in you, and trusts that you will not let yourselves be misled by this Communist slogan.

Another slogan is being directed at the intellectual: The Church is international, or more accurately supranational, and thus, for a people with national consciousness, obsolete. Then would the sun, which shines on all nations, be obsolete too! Christ, "the Sun of Justice," declared: "I am the light of the World"—the light of the world, not the light of a single nation. Christ taught all nations the Lord's Prayer—all nations. Christ commanded His disciples: "Go into the whole world and teach all nations!" Spiritual blessings, and therefore the truths of the Christian faith, do not admit of restriction or limitation within the borders of a single country.

The sciences, new discoveries in medicine and technology, at least in times of peace, are mutually exchanged between nations. Even military alliances reach beyond the borders of races and countries. The Church has recognized the special qualities of every single nation as well as the goods they have legally acquired, has spoken for just distribution of the treasures of this earth and has declared it the conscientious duty of every nation to obey its lawful authorities. A reasoning human being will not be misled by the slogan about a supranational Church.

THIRD CATCH PHRASE

A third catch phrase is the talk about political Catholicism. They say the Church meddles with affairs of the State. Indeed the first duty of the Church is to make decisions in ecclesiastical matters, "in all that refers to God," to make known God's revelations, to expound and defend them in case of controversy, to insist upon a moral order in accord with the command-

ments of God and to organize Divine worship. But the Concordat touches questions which concern both Church and State, such as the freedom of the Church, religious instruction in schools, spiritual care in hospitals and asylums. Emperor Joseph II went so far in his effort to enslave the Church's freedom as to stipulate how many candles might burn on the altar, how many novices might be received into a convent. The Church must be on guard when the State intrenches upon the realm of the Church, when it stipulates how Divine worship should be held. No more than the other catch phrases, then, will this slogan about political Catholicism deceive a reasoning individual.

No! You will not be induced by these and other slogans to leave the Church. Through Baptism you have been received into the Communion of the Church. Through birth you enter the community of your Nation, through Baptism the community of your Church. In Baptism our Lord has laid His hand upon you and has impressed an indelible mark upon your soul. Later, with spiritual awareness you renewed your baptismal vows and with the Sign of the Cross in Confirmation you received the seal of Christianity impressed upon your brow. It has not been left to your pleasure whether you wish to remain in the Church or not. You are, under God, bound to fidelity, and, as if by a solemn military oath, have pledged yourselves to the banner of the Cross. You may not join the ranks of deserters, the ranks of Judas. The Lord has called you out of darkness into light. "Take care that the light that is in thee is not darkness."

The Second No: I will not leave the Church. I refuse to be swayed by oppressive measures.

In July, 1940, the Supreme Authority expressly condemned all measures which might spoil the relations between State and Church. Still the effort to root out Christianity by oppressive measures went on. These measures were first directed against religious instruc-

tion in the schools: religious instruction was evaluated as the least important branch of education. "Doctrine" was listed last on school certificates and later was completely omitted and relegated to a supplementary sheet.

Some time ago (1936 and 1937) the priests of Bavaria were by solemn pledge assured of authorization to give religious instruction in the schools, but the effect of this authorization was later negated by interdicts barring individuals from the schools. Such interdicts were invoked against clergymen without the School Board's feeling obliged to examine individual cases or even give the reason for the sanction. Every criminal is told the reason for his punishment, but the priest was not allowed to ask: "Why dost thou strike me?" It seems like a reversion to the times of Nero or Diocletian when we hear that there are places where teachers are spied upon to see if they still make the Sign of the Cross in school or keep the old school prayers.

NO PAPER FOR CATECHISM

We have heard lately of one outrage that cries to heaven: no paper is to be made available for new editions of the Catechism, of religious booklets for children, of Bible history volumes or the Diocesan prayerbook. At first Church papers, Catholic weeklies, mission publications and religious literature were almost completely suppressed; now publication of the Catechism and other religious texts must also cease. The Central Office of the German book trade has declared that the conservation of paper is an urgent war need. But controversial pamphlets against the Church are still permitted to appear in gigantic editions.

One booklet makes, as its fundamental point, the demand that our 2,000-year-old Christian tradition be torn out to the very roots; it has been circulated to

the extent of half a million copies. Another book reviles the Papacy in the most vulgar of terms, and is reprinted again and again. Only for religious books, such as the Catechism and prayerbooks, is there no paper available.

In the upper grades of secondary schools no religious instruction at all is any longer given. In days gone by Germany's secondary schools were famous throughout the world for the splendid training they imparted. And today that reputation would still be justified if students in secondary schools, whose training places them far above the level of primary schools in the general branches, only had an equally superior religious education.

A police order of March 9, 1940, "For the Protection of Youth," under which young people were forbidden to loiter in the streets at night after blackout, was hailed as a blessing for the proper training of youth. But now this order is distorted to prevent attendance at evening religious study hours in the churches or in buildings belonging to the Church. As they are kept busy during the day by their regular occupations, there is no other time left free for these young people—and there are fine characters among them—but an hour in the evening. Others their age are allowed to go to motion-pictures or shows until nine in the evening, but attendance at religious instruction in the churches has to be prevented. Such outrages can have but one purpose: to alienate the young systematically from the Church and thus prepare the way for apostasy.

FORBIDDEN TO ACQUIRE LAND

Another outrage is the edict whereby the so-called "Tight Fist"—by this they mean the Church, which has always had an open hand for charitable works—is forbidden to acquire land or real estate of any kind—

even the few square yards of ground necessary to the construction of a new church in a new settlement. Even land that was already prepared for construction of a new church has been expropriated. Such exceptional measures are intended to render the construction of new churches absolutely impossible.

From time to time the Church suffers severe trials, be it because the salt has lost its savor, or because the wounds of Christ must shine clear in the body of His Church, or because an hour of destiny has struck. Christ has prepared His Church for such periods of persecution: "If the world hates you, know that it has hated me before you. . . . These things I have spoken to you that you may not be scandalized" (John xv, 18; xvi, 1). These arbitrary measures must not mislead us then. No, we will not let this be a reason for leaving the Church.

In the coming year the bells of the Christian churches, inasmuch as they are of bronze, will be taken away. Apart from a few bells of artistic or general historic value, each church will be allowed to keep only one bell, usually the smallest one. Anyone who comes from the country knows what the bells mean to our villages: they are the public clocks, especially in the morning, at noon and in the evening; they sound the fire-warning, they warn of threatened storms; they accompany the child to the font, the bridal couple to the altar, the dead to the churchyard. And so in the New Year, on the most solemn feasts, our villages will only hear the wailing of a knell instead of festive peals.

During the last war we sacrificed a certain number of bells and consoled our people with the explanation that the army needed copper for artillery equipment, to prepare enemy position for assault with less sacrifice of blood. With this knowledge the people made that sacrifice in order to save lives, but as soon as the war was over they gathered funds so they might hear

their bells once more. This time again, in the first proclamation in March, 1940, the requisitioning of bells was explained as a necessity of war and assistance was promised for their future replacement. We will not say, therefore, that the confiscation of bells was directed at silencing the voice of Christianity in public life. We will consider it a patriotic sacrifice, not an arbitrary measure against the Church.

The Third No: I will not leave the Church, because I will not let my light be darkened.

The Church's tidings of God and His Providence are a light. The Sacred Scriptures tell us that without the Father's will not a sparrow falls from the roof. He will guard each one as the apple of His eye (Ps. xvi, 8), and if he falls will place His hand under him (Ps. xxxvi, 24). The councils of the Lord are often inscrutable and mysterious because we short-lived men do not perceive the relationship of these counsels with the future. We must find comfort in the words of the Saviour: "What I am doing, thou understandest not yet, but thou wilt understand it later."

Just this morning I received a letter from a young soldier on the Eastern front in which he writes: "We shall celebrate Christmas under fierce cold. We have been through horrors. But one thing has been made certain to me as never before: Our Faith conquers everything." In the light of such faith, let us find comfort with the thought: "There is One God, there lives one Holy Will." His is dominion over the universe and therewith the final victory of good. "Immortal is the good and the victory will ever be God's," says *Dreizehnlinden* (the famous epic of Friedrich Wilhelm Weber.)

LIGHT AND DARKNESS

The Church's tidings of Christ and His salvation are a light. For every single individual He has shed

His Blood. He has gone before everyone whose course is hard. For those mourning in these days I offer as consolation but two words about Him. The first: "And a smoking wick he will not quench" (Mat. xii, 20). Where there is but a spark of good will, a reminiscence of home, a memory of childhood training, He will kindle the spark. The second word: "Him who comes to Me," though it be only with the single word "Jesus," "I will not cast out" (John vi, 37). Indeed to His Son the Father "has granted power to render judgment" (John vi, 27).

This Christ whom they want to take away from the German people is the King of history—not a thread will be missing from His royal robe—and the Judge, who will try even the great of this earth. The spectacle that passes before our eyes on the stage of history today is like a chapter of the Apocalypse. It is a part of the age-old struggle between Light and Darkness. Take care that the light that is in you is not darkness!

The tidings of the Church itself and of the Papacy are a light. This dogma will probably evoke that satanic question: "Will you leave the Church or can you recognize the Primacy of an alien?" The answer: Christ established His Church as a visible Church and gave it a visible Head as His Vicar. When Peter, the first Pope, shook from his feet the dust of Judea, he turned his eyes towards Rome, then capital of the world, and there, as excavations have proven scientifically today, he died for his faith. It is therefore with Divine guidance that the Bishops of Rome have inherited the keys of the kingdom of heaven which Christ handed over to Peter. One who complains because the Papal throne does not stand on German soil knows neither the history of the kingdom of God nor the early history of his own nation. No, we will not have this light of ours darkened. We will not leave the Church because the Pope was not born a German.

With all his soul your Bishop feels with you, how

hard this decision is for a public officer, for members of professions dependent on the State, and especially for the head of a family. But you cannot salve your conscience by saying: "I am only leaving the Church outwardly, but in my heart I remain with her." The early Christians could not say: "I am only burning incense to the idols outwardly, inwardly I remain a Christian." There is only one basis for this decision: to be either cold or warm (Apocalypse iii, 15).

We Catholics may thank God that we have in the Bearer of the Primacy a supreme authority, a last arbiter who gives the final decision in all religious questions. One might think that among peoples who think highly of authority, who recognize the principle of leadership, the idea of the Papacy as the highest authority in matters of faith would be readily understood.

Thus all the Church's teachings are a light to us, a light that we will not have darkened. That is the case with the Most Holy Sacrament of the Altar, with the Holy Sacrifice of the Mass, that highest school of sacrifice. Again I repeat: We Catholics are ready to take our part in every patriotic sacrifice, and now to participate joyfully in the collection of warm winter clothing so that our brothers on the front may keep up the fight despite the terrific cold. But we would like to recall that the words "offering" and "sacrifice" have been taken over from the altars of our Church.

Another light among the Church's teachings is the "Hail, Mary," and the worship of the Holy Virgin. If we recognize the Saviour as Redeemer and King, then we may also address His Mother. Else He might look upon us and ask: "Why do you not greet My Mother?" Wherever there is worshipful respect for the Mother of the Lord, there woman stands in honor as a result, because in every woman of honor and decency we see a sister of the Mother of Jesus.

Another light is the practice of prayer for the dead.

For so many during the past year there has come the terrible news from the front that "he" has died the death of a hero. On New Year's Eve your Bishop in spirit stretches forth his hand toward the families to tell them: "In the light of faith he has not died completely. Through Christian prayer you remain united with him. Let not this light be darkened nor this consolation be taken from you."

If therefore during the new year, after the war or while it is still being fought, the question is raised: "Are you going to leave the Church?" your answer will be: "No and thrice no, I will not desert; I will not be misled by slogans, I will not be forced by oppression, I will not let the Light that is in me be darkened. What I believe is a matter to be settled with my Lord and my conscience. If I fulfil my duties conscientiously, no authority will be able to dismiss me from my position on account of my Faith."

In the beginning (1933) the German nation was given the solemn assurance: "The Government of the Reich looks upon Christianity as the unshakeable foundation of the moral life of our nation." At another time the declaration was made that one certainly cannot deny that Christianity and the culture of the German nation have been inseparably linked for a thousand years. Another authority, then still one of the highest, proclaimed freedom in all religious matters, which certainly did not mean merely freedom to leave the Church but also freedom to remain faithful to the Church. Of course the task of the individual is easier if others, among his neighbors, have equal loyalty and character and do not give Judas' kiss to our Lord and Master Who went to His death for us.

My dear people! It has been hard indeed for me, in this New Year's Eve sermon, to speak about matters so serious. But it is always better that we should face reality and not be deceived into taking darkness for light. There are among us so many souls full of

the spirit of sacrifice, so many who in silent vows have offered the Lord of life and death their own life for that of a father on the front, so many who have given up their positions in order to remain true to their Faith, so many real confessors and martyrs whose names should some day be gathered in a book of heroes. Do not enter sad and heavy at heart upon the new year. God the Father still stands at the helm of history. God the Son shed His Blood upon the Cross for just such years of blood and tears as these. God the Holy Spirit can fill the deepest darkness with light.

When the question comes: "Are you willing, through exemplary fulfilment of your duties and through a spirit of sacrifice, to show your loyalty to the Fatherland?" our answer will be: "Yes and thrice yes." But when that other question comes: "Are you willing to leave the Church?" our answer will be just as decisive: "No and thrice no." For both these brave answers may you enter upon the new year with the blessing of Almighty God, of the Father and of the Son and of the Holy Ghost.

Youth in Nazi Germany

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WHEN Hitler came to power in 1933 the Nazis unified the whole system of the *Arbeitsdienst*[†] (Labor Service) and Konstantin Hierl was appointed the Reich Labor Leader. The *Arbeitsdienst* became compulsory by the Law of June 26, 1935. The first paragraph of this Law runs thus:

National Labor Service is a service of honor to the German Reich . . . The function of this service is to inculcate in the German Youth a community spirit and a true concept of the dignity of work, and above all, a proper respect for manual labor. To the National Labor Service is allotted the task of carrying out work for the good of the whole community.

The service remained voluntary for girls; in 1936 there were 10,000 girl volunteers, in 1937, 15,000, and in 1938, 30,000. The intention was to make it obligatory for girls also.

The whole Reich is divided into thirty regions. Each of these has, according to size, four to eight Labor Service Groups and each Group is made up of five to ten Camps. Each Camp consists of from 150 to 200 youths; in 1939 there were 1,430 Camps. Each individual costs the State 1.70 to 2 Reichsmarks a day.

In November, 1936, the English Board of Education sent ten leading experts (including one Scottish representative) to examine the Nazi system of training youth. They issued their report in 1937 under the title *Physical Education in Germany*. The British delegation reported as follows:

There were in 1936 no fewer than 1,300 Labor Camps in Germany, containing about 400,000 youths.¹ They are variously employed. Some are reclaiming waste land for cultivation or winning land from the sea, carrying out comprehensive drainage schemes or undertaking minor-road making for agricultural purposes. Others are engaged in forestry, the preparation of sites for housing-estates or on works in connection with river-conservancy, reservoirs and harbors . . . Great care is taken that this service shall not actually compete with industry or at any rate that it shall not compete with industry more than is necessary. No work that cannot be considered to be for the benefit of the community at large is undertaken. Each camp contains about 150 men, has a permanent staff of about sixteen and is commanded by an officer who holds the rank of lieutenant. The Youth stay for about six months, from April till October or from October till April, town-dwellers as a rule commencing in April and lads from the country in October (p. 59).

The actual working day is seven hours and the pay 25 Pf. a day which is the price of a glass of beer.

¹This is evidently much exaggerated; 1,300 camps with 150 youths in each is much less than 400,000.

Athletics, lectures, physical drill, games, reading, "sing-songs," etc., complete the day. Each youth is supplied with two uniforms and two shovels, one for parade and one for work.

The British Report concludes thus:

There are many good points about the Labor Service, which may be briefly summarized:—

(a) It undertakes work which is of definite value to the State, and provides above all a means of inculcating in young men a true respect for and appreciation of the dignity of manual labor.

(b) It does something towards relieving unemployment by taking a large number of young people off the labor-market.

(c) The actual manual work in the open air, the regular hours of sleep, the plain but wholesome food and the adequate and well-balanced exercise very favorably influence physique and health, particularly in the case of these youths who come from overcrowded or depressed industrial areas.

(d) There are no social distinctions; every man must do his share of the work and join in the common task. The camps afford an excellent opportunity for giving young men a good social and character training.

The service is getting an excellent type of man for the posts of camp-commandant and leader. They believe in the value of their work, and their keenness and enthusiasm are very noticeable. They seem to have an excellent influence on their youths, who undoubtedly regard their Labor Service as dignifying in itself, as honorable for the nation, and as their own particular contribution towards the economic reconstruction of the Fatherland (p. 60).

The oath of the youth in the *Arbeitsdienst* is:

I swear that I will dedicate myself in unbreakable allegiance to the Leader of the German Reich and all the German People, that I will unconditionally obey him and all the Leaders designated by him, that I will resolutely fulfil all my duties and that I will be a good comrade to all members of the National Labor Service.²

The following account of life in the *Arbeitsdienst* is taken from an official Nazi publication:

In the Labor Service Corps the average working day is spent as follows:—

"Reveille" in summer at 5 a.m. In winter at 6 a.m. Ten minutes of physical exercise follow. The men have then one hour for washing, dressing, bed-making, clean-up and early breakfast. Flag parade follows and the Camp Leader issues instructions for the day.

² Robert Brady, *The Spirit and Structure of German Fascism*, p. 170.

The day's work takes up seven hours and includes the time taken for marching to and from work and also thirty minutes for breakfast.

Dinner in summer is served at 1:30 p.m. and in winter at 2.30 p.m.

In summer an hour's rest is taken after dinner. *The afternoons are exclusively devoted to bodily and mental training of all service men.* Sports, games and marching exercises are carried out on alternate days and last one hour.

After that, daily instruction is given in home politics, German history, current and topical political problems and all subjects of interest to the Labor Service.

Brief orders are issued at 7 p.m. after which supper is served for all in the camp common-room.

The weekly hours of leisure then begin and twice weekly all service men join in community singing, attendance at lectures, cinemas, etc. Camp tattoo and lights out at 10 p.m.

Special training in the duties and responsibilities of citizenship is given. The educational program followed in the camp does not include useless knowledge. Its chief feature is that the common life in the camp helps the young labor recruit to come into actual touch with the nation as a whole. Lectures are given which will help the young man to understand the principal turning-points in the national life of the people and to become acquainted with the great personalities in German history. Folklore as well as questions relating to frontiers and foreign problems, economic questions, the significance attached to hereditary health—all these themes are dealt with in popular lectures which make the subject-matter easily understood by the average layman. Love of the homeland and of its natural features are awakened in such a manner that the community life in camp and at work is made the means of intimately experiencing the beauty of the surroundings.

The utilization of spare time after work and on Sundays fulfils the same purpose. Music and folk songs are practised, books are read, country customs are studied. The various groups such as community singers and speakers, amateur theatrical performers, all vie with each other in given entertainment.³

It is no wonder that the Labor Service Camp is looked forward to as a pleasant experience, and left by many with regret. It is obvious that Labor Service is not merely a means of dealing with unemployment, a labor organization designed for the production of national wealth; it is primarily an educational and formative school in which character is developed and youth learns the dignity of Labor according to the Nazi philosophy of manual work.

The whole Labor Service system is run under the

³ Fritz Edel, *German Labor Service*, pp. 12, 13, 14, 15.

well-known "leadership" plan. Fritz Edel gives the main ideas that lie behind the German organization in these words:

The first task that the German Labor Service aims at accomplishing is to unite the youth of the nation into a real community, irrespective of class distinction. The barriers which have divided class from class and creed from creed are excluded from the comradeship of the Labor Service. These young men are not guided by any selfish ambitions or interests. Each one of them seeks only to serve the good of the whole. Without any pay for his labor, he takes the spade in his hand to improve the soil of Germany and thereby enhance the sources of national production. Sons of miners, civil servants, professors and farmers work together, shoulder to shoulder, and thus learn the practical significance of the words *Nation* and *Socialism*. And no matter to what position of life they return, they bring with them the clear consciousness of the truth that work is not only a means of earning money but is the moral basis of national life. By working in the Labor Service the youth of the nation is brought to realize the fact that work is a noble thing no matter what form it takes.⁴

The ideals of the Nazi Labor Service are (1) Comradeship, independent of class distinctions; (2) The sinking of the individual interest before the common good; (3) The dignity of manual work. Why not transform mere secular comradeship into Brotherhood in Christ under the common Fatherhood of God, so that comrades, rich and poor, become truly brothers? Why not effectively regard the Community as the Mystical Body of Christ of which each individual is a member, so that the second great commandment of the Law and the principle—"As often as you did it . . . you did it unto Me"—become living, operative, realities in the daily social life of our Catholic youth? Why not learn the dignity of Labor from the example of Him Who "emptied Himself" in order to become a workingman and so, as it were, divinized Labor?

TRAINING OF LEADERS

Outside Berlin, a plateau of 230 acres stands ninety

⁴ *German Labor Service*, p. 1.

feet above the surrounding country; it has been raised mainly by human labor. This is the Reich Sport Field in the center of which is the great Academy of Physical Culture. The construction of this National Training Center is estimated to have cost between thirty-six and forty million dollars. Here are found residences for men and women students, a great open swimming pool with water at a constant temperature, an artificial open-air lake, seven vast gymnasia, many lecture-rooms, a medical establishment, dressing-rooms, all forming a small town in a vast sports garden. There is also a large restaurant with terraces on various levels. Different branches of sport have their own special fields or tracks. Other features are the Olympic Stadium with accommodation for 100,000 persons, the Open-Air Theatre with seating for 20,000; the Hockey Stadium and Tennis Stadium accommodate 20,000, and 3,000 respectively.

On the occasion of the celebration of the seventy-fifth anniversary of the German Gymnastic League held at Coburg, 1935, the foundation of the Reich League of Physical Culture was laid, to which has been federated all the Sport and Athletic Organizations and Clubs in Germany. In 1936, twenty-four National Associations⁵ and 47,654 Clubs were federated in the Reich League. The headquarters of the Reich League is the Haus de Deutschen Sports in the Reich Sport Field and round it are located the necessary buildings, fields and tracks, etc. The Reich Sport Fuehrer is Hans von Tschammer und Osten who is in supreme control.

The most important schools in Nazi Germany are the "Napoli" Schools (National Political Educational Establishments) in which the élite of German Youth is trained in "Leadership." These are found in the

⁵ The affiliated associations are as follows:—Gymnastics, Football, Light Athletics and Handball, Heavy Athletics, Boxing, Fencing, Swimming, Tennis, Hockey, Skating, Ski-ing, Canoeing, Rowing, Sailing, Motor-boating, Mountaineering and Hiking, Cycling, Skittles, Shooting, Golf, Bob-Sleighing, Table Tennis, Billiards—Total, 24.

various provinces of Germany and are residential only. They are directly under the Minister for Education and are exempt from the authority of all local boards or authorities. Here are trained the future high-priests and apostles of National Socialism from ten to eighteen years of age. Of them the British Delegation reported:

The aim of these schools is to train boys with a natural capacity for leadership for political, military and other posts of special importance and responsibility. Many thousands of applications for admission are received every year, but the entrance-standard is high and only exceptionally gifted boys have any chance of being accepted. The Hitler Youth Organization is under an obligation to look out for and suggest the names of outstanding boys, and the Headmasters of the schools travel all over Germany to interview likely candidates and discuss their cases with people who know them well. Before entry a searching physical as well as intellectual test is set, and the parents' consent must be obtained.

The program of the "Napoli" schools has been drawn up in accordance with the Fuehrer's own ideas. The first aim is the cultivation of healthy, hardy bodies, patient of toil and fatigue and heat and cold, inured to stress and strain. Next comes the development of mental capacity, the formation of character, schooling in the exercise of will-power and determination and training in responsibility and leadership. The last, avowedly the least important, aim is to give the pupils proficiency in book-knowledge and a grounding in academic subjects generally (pp. 13-14).

The boys are drawn mainly from the middle and upper classes (80 per cent) and there is a small element taken from small farmers and manual workers' sons.

The British Delegation conclude:

The progress of these schools, combining as they do some features of the public schools of England and the military academies of the United States of America, together with much that is purely German, will be watched with interest not only in Germany but also by other countries (p. 19).

The trained Leader is the pivotal idea of all the modern youth organizations, — German, French, Italian, Portuguese, British,—and the most efficient system of training is that of the Nazis. Professor Roberts of Sydney University, writes of it thus, in *The House that Hitler Built*:

The party attributes great importance to the training of future

leaders. In the Labor Service Camps an eye is always kept on boys who stand out, and every effort is made to allow them to adopt leadership as a profession. Even the youngsters in the Youth Camps are weeded out, and the picked ones sent for monthly courses at the various training schools. The very spirit of Hitlerism is inspired leadership of the duller masses, and it is both theoretical and practical.

The curriculum is very involved. First of all the boy's body is looked after; then he receives a training in political science and in the ethics of National Socialism; and lastly he is taught the business of administration. At every stage the emphasis is on the development of his character, and he emerges from his years of training as a splendid animal, thinking only of Hitlerism and possessing the technical equipment for furthering the cause. If leadership is a matter of correlated body and mind, of unquestioning obedience, of devotion to one aim to the exclusion of everything else, and of efficiency in the minutiae of administration, the Nazis have solved the problem of obtaining it (pp. 206, 207).

The system that can evoke such splendid self-sacrifice and devotion to a cause and that produces such enthusiastic leadership should give us food for thought and suggest the question—If Nazi neo-paganism can do all this, what can Catholicism do?

The main purpose of this article is to stimulate the reader to think out the answer to this question.

RELIGION IN THE NAZI YOUTH MOVEMENT

We cannot pass over in silence the position of religion in the Nazi Youth Movement. To understand it thoroughly would necessitate a detailed examination of the philosophy (perhaps I should say the religion) of National Socialism which is in serious conflict in many points not only with Catholic, but also with orthodox Protestant teaching; space and the special purpose of this paper prevent such a discussion. It will be sufficient to say, in general, that religion is officially and formally excluded from the movement as such; the individuals are not debarred from practising their religion privately as opportunity offers. But if, as sometimes happens, Youth Leaders, who are deeply imbued with Rosenberg's neo-paganism and are hostile to religion, place camps at a considerable

distance from a church, or arrange parades so as to clash with Church services, then the young people suffer as a consequence. To not a few young lads of an emotional temperament and with strong patriotic feelings the Nazi *Weltanschauung* takes the place of religion. Especially is this the case with those who with little religious home formation come under the "ideological" influence of the recently trained Nazi teachers. Moreover, the Youth Leaders who have been saturated with Rosenberg's anti-Christian racialism can do much to affect the religion of their young charges—especially as they are oftentimes looked up to and admired by the boys as their *beau-idéal* of a man. Confirmation of what has been said will be found in the Bishops' statements which will be given presently.

In giving a *purely objective* account of the Nazi Youth organization one cannot possibly pass over the question of religion. Hence it is necessary briefly to consider the position of religion: and authoritative documentary evidence is the best way of supplying the necessary information.

Both German Catholic and Protestant Bishops are deeply dissatisfied with the position of religion in the Nazi Youth Movement: let us take some of their pronouncements in order of time. In May, 1936, the German Catholic Bishops issued a Joint Pastoral Letter to Catholic Youth in which they referred specially to the persecution they had to endure:

Many of you have risked life, future, university career, employment, even loss of life and liberty; and you have made an offering of it to God, truly not merely for some association or pastime, but out of fidelity to your motto: "For the Kingdom of Christ in the New Ger-

It is necessary to make a passing reference to Rosenberg in order to understand the religious situation. From the point of view of Christianity Rosenberg holds the most important post in Nazi Germany. As Hitler's expert adviser on Nazi *Weltanschauung*

he has immense influence. With *Mein Kampf*, his *Myth of the Twentieth Century* constitutes the Nazi Bible. It is the ideological handbook of Nazi Racism constantly studied by the various leaders. His position and power are summed up in an official Nazi publication *German Political Profiles* (1938) in which are given brief accounts of the Party Chiefs. He is described as

The Fuehrer's Delegate to the whole mental and ideological training in the principles of the National Socialist Party, as laid down by the Fuehrer . . . Adolf Hitler has entrusted him with the task of supervising ideological and intellectual training and instruction within the framework of the Party. It is his duty to inculcate in the Youth National Socialist teaching, pure and unadulterated, as he himself has helped to formulate it—in *The Myth of the Twentieth Century*.

In his pastoral of November 28, 1936, in which he protested against the removal of the crucifixes from the Catholic schools, decreed by the Ministry of Churches and Schools on November 4 previous, the Bishop of Münster said:

It had been ordered that the Cross should be removed from all public buildings, and even from the schools in which Catholic children were taught by Catholic teachers. When you heard that, a thrill of horror went through your hearts.

Was it to be here, in the Oldenburg territory of Munsterland, that the first fatal step was taken along the way of Rosenberg, which according to the well-known saying of the Reich Youth Leader (von Schirach) is destined to become "the way of German Youth." Alfred Rosenberg, whose book, condemned by the Church though it is, is still forced upon those who attend (Youth) Leadership Courses and Training Camps as indispensable for a right understanding of National Socialist ideals and outlook. . . .

The Church's attitude to Rosenberg's book may be seen from its formal condemnation by the Congregation of the Holy Office, confirmed by Pope Pius XI, February 9, 1934. The reasons for the condemnation are fully set forth thus:

The book spurns and utterly rejects all the dogmas of the Catholic Church and indeed, the foundations of the Christian religion itself. It propounds the necessity of instituting a new religion or German Church, and enunciates the principles that "today a new mythical

faith is arising, a mythical faith of blood, based on the belief that even the divine nature of man can be defended by a faith supported by the most exact science, by which it is established that the Nordic race represents that mystery which has taken the place of and superseded the ancient Sacraments."

Such is "Rosenberg's Way" along which von Schirach, the National Youth Leader, invites German Youth—both Catholic and Protestant to walk.

The German Evangelical Church Manifesto, August 23, 1936, opens thus:

Brethren and Sisters: The German people is facing a decision of the greatest historical importance. The question is whether the Christian faith is to retain its right to exist in Germany or not. Today the Gospel of Jesus Christ is being attacked here systematically with unequalled violence. This is being done not only by those who reject any belief in God, but also by those who do not wish to deny God, but think they can reject the revelations of Jesus Christ. Powers of the State and of the (Nazi) Party are being used against the Gospel of Jesus Christ and against those who profess it. It is hard for us to confess this. [Direct reference is then made to Youth] . . . Preaching and spiritual consolation, as they exist in the Regular Army, are not permitted in the camps of the *Arbeitsdienst* (Labor Service). The Evangelical School is being opposed. Ministration to the souls of the rising generation is being made almost impossible. At the same time, however, the young people are being accustomed to the disparagement and even the mocking of the Christian faith.

In the writings of the Hitler Youth, in newspapers and magazines like the *Schwarze Korps*, etc., there are repeatedly found fresh insults to the Christian faith which are not fit to be reproduced. He who rebels against this war against the Christian faith must expect to be branded as an enemy of the State . . . Such oppression of conscience, made worse by constant espionage, produces hypocrisy and a slavish spirit and finally, the genuine moral ties are dissolved . . . A stop must be put to making it impossible for many Evangelical Christians to attend divine service through parades, triumphal processions, demonstrations, and other affairs just on Sunday forenoon. We must demand that the German Youth not be so much in request for political and sport service as to prejudice Christian family life and to leave no time for showing loyalty to the Church.

Another pronouncement of German Catholic Bishops was made on January 3, 1937. The second paragraph is as follows:

With words full of sorrow, profoundly faithful parents reveal to us—it is true not everywhere, but in many places—that in schools and in the large organizations (of youth) to which their children must belong, teachers and (youth) leaders, by means of print and word of mouth,

take pains to make their children scorn the faith of their parents and to alienate these children from Jesus Christ and His Church and, thereby, from their own parents.

In the course of their Joint Pastoral, August 19, 1938, the German Catholic Bishops declared:

We, German Catholic Bishops, have already in earlier pastorals dealt with the struggle which has been forced upon us. And again, today, from repeated experiences, we have to place it on record that these attacks have not moderated or become more bearable, but have grown fiercer and are being pressed with greater enmity than ever, though it is also true that our enemies' aims have not become more evident. They are trying to restrict us on every side, to bleed our Catholic life to death. Yes, more; they aim at the complete overthrow of the Catholic Church on German soil, and even at the entire elimination of Christianity of whatever sort, and the introduction in its place of a form of belief which is utterly alien to the true faith in God and belief in a future life . . .

Men of standing and authority have themselves announced with the greatest publicity that their ideological aim is none other than the destruction of German Catholicism. Nor can it be urged against this that, after all, no hindrance is placed in the way of holding Catholic Church Service. On the whole that is still the case. In actual fact, however, it is in this direction that constant efforts are being made, notably by the endeavor to engender in Youth and in those in the various camps a distaste for going to church and by putting difficulty in the way of their going to church, also by representing "denominationalism" as destructive of the unity of the nation, and striving to drive everything ecclesiastical out of the public gaze. There has been allotted to us a life like that in the Catacombs, which is to be the beginning of the end.

In this connection it would not be proper to omit the stirring words of Pope Pius XI in his masterly, concise yet comprehensive, examination of National Socialism—the Encyclical *Mit brennender Sorge*, March 14, 1937. In the section addressed "To Youth," he says:

By a thousand tongues today a gospel is preached in your ears that is not revealed by your Heavenly Father. A thousand pens write in the service of a sham Christianity that is not the Christianity of Christ. Day by day the Press and the Radio overwhelm you with productions hostile to your Faith and Church and, with no consideration and reverence, attack what must be to you sacred and holy.

We know that many, very many, of you for the sake of loyalty to your religion and Church, for the sake of belonging to church associations guaranteed by the Concordat, have borne and still endure bitter

days of misunderstanding, of suspicion, of contempt, of denial of your patriotism, of manifold injury to your professional and social life. We are aware that many an unknown soldier of Christ stands in your ranks, who with heavy heart but head erect, bears his lot and finds comfort solely in the thought of suffering for the Name of Jesus.

In the major portion of this lengthy article the bright and alluring side of the Nazi Youth Movement has been displayed; the dark unfriendly attitude to religion has now been added. It is worse than useless if the body and natural character of a boy are built up at the cost of the ignoring of his soul and eternal destiny. There are those who see the natural good results of bodily training, will-formation and discipline, and who turn a blind eye to the incomparable supernatural issues on the other side. It must be remembered that one cannot (*in sensu diviso*) detach and ignore the neo-pagan ideology of the Youth Movement and with enthusiasm accept the patriotic and educational natural good results. One must (*in sensu composito*) accept *both* of necessity; and then the former utterly vitiates the latter in the judgment of a Christian, thus making the whole absolutely unacceptable.

Michael Power has written a very informative book, *Religion in the Reich*, which he says is "as far as possible an objective report, based largely on personal visits to the Reich." As it is so objective, and because it is written by a Catholic, I shall give his judgment on the position of religion in the Nazi youth organizations:

No English book on Germany has done justice to the effect upon youth of the various compulsory Labor Camps. During the months that are spent by the German boy in one of these camps, an atmosphere is created calculated to kill any religious development that he may have shown during his time at school. No priest or parson is allowed inside a Labor Camp. Here the boy learns the glory of war and the effeminacy of religion. At a time when he is most susceptible to such doctrine, the State drums into him the Nordic theory—of which one of the tenets is a contempt of the crucifix (p. 57).

As with the Labor Camps, so also there is no chaplain in the Hitler-Jugend. Both are now a part of the German boy's life. Between

them they set the seal on the Party victory in the long struggle for Germany's Catholic youth. There can be no question that National Socialism has wrenched the control of the young away from the Churches and that it is moulding it along the lines laid down and proclaimed in the National Socialist ideology (p. 60).

We cannot too deeply impress upon ourselves that the secret of the success of Communists, Fascists and Nazis lies in one single fact, namely, that they have an intense personal, all-consuming *faith*, a *totalitarian faith*, coloring their minds, influencing their outlook and operating in a conscious way throughout the actions of their daily lives. The question of questions for the whole of Christianity today, and much more of tomorrow, is—Can we Christians develop such a totalitarian Christian faith of a like white-heat intensity?

Can we Catholics become as consciously Christian or Catholic as the Germans are Nazi, the Russians, Communist, the Italians, Fascist? The answer is in the affirmative, provided that *we* set a like value on our Youth as they do on theirs, and that *we* act with the same deep conviction and enthusiastic thoroughness in effecting an organization of our youth. What could not a Catholic Youth Movement contribute towards totalitarian Catholicism if we put into it, proportionately, the time, labor, energy and money that the Nazis have put into their various organizations of youth!

Judged by *his own standard*, Hitler has been a superlative success; he said:

I measure the success of our work, not by road-building. I do not measure it by our new factories, the new bridges that we build, nor by the military divisions which we equip, but *the supreme factor is the German child and the German youth*. If these grow and develop then I know that the German people will not decline and that our work will not have been in vain.

It is quite another matter when judged by the standards of Christianity. Does all this contain no lesson for us? What are *we* doing? What do *we* propose to do?

Nazi Destruction of Christian Marriage

J. O. REICHENHEIM

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THE new Nazi Party Chancellor, Max Bormann, who, representing the extremist element in the S.S., has been given greater power than Rudolf Hess ever had, has proclaimed the irreconcilable character of the conflict between the Party and the German Churches, Catholic or Protestant. How completely the Party has all Germany in its grip, how impossible it is for any German to escape in any aspect of his life from the pressure of its radical paganism, was well expressed just recently in an article by Dr. Ley in the *Angriff*. "The Party stretches its tentacles over Gaue, Kreise, local Groups, Cells, and Blocks, to every citizen. And the multiplicity of formations and associations . . . enables the Party to reach every—yes, literally every—citizen. None escapes us, and none can escape the irresistible influence of the Party."

There is no doubt that Himmler has started in recent months a general offensive on morality, decency and the Christian tradition in Germany. For years his paper, the *Schwarze Korps*, has been demanding that in the National Socialist State the "old-fashioned" form of matrimony and sex morality must cease. The greatest aim of the German people, so says the *Schwarze Korps*, should be to produce as many children of pure German blood as possible. Only in this way will it be possible to secure the conquered *Lebensraum* for the *Herrenvolk*, and to colonize it. This task is now especially urgent owing to the heavy losses suffered on the Eastern Front.

This, however, is only one side of the Nazi problem. Himmler is responsible to Hitler for seeing that any attempt at civil war is crushed in its very beginning. He has to prevent any collapse of the home front. The Nazi leaders know that this aim cannot be ensured exclusively by Gestapo terror. Therefore, Himmler is not only "Reichsführer of the S.S." and chief of the Gestapo, but *Reichskommissar zur Festigung des deutschen Volkstums*—commissioner for the consolidation of the German race. This office involves long-term measures for securing the Nazi regime, which, in Hitler's words, will last a thousand years. By these measures every German, his children and grandchildren, are to be educated as true Nazis. Everything which reminds the people of "out of date" morality has to be eliminated. It must be replaced entirely by the *nationalsozialistische Weltanschauung*. Racial laws, pogroms, the persecution of religion and church, education in the Hitler Youth, and the *Bund deutscher Mädel*, were preparatory steps; now the systematic denial of Christian morality is to be the culmination of this doctrine.

For this reason Himmler has lately published two new decrees. One refers to the S.S. The control of marriage for the S.S. has been tightened. In future, it will not be sufficient for the intending S.S. bridegroom to provide the S.S. authorities with the genealogical tree of his bride to prove her pure Aryan descent. The new decree insists on the examination of the future wives by S.S. doctors before granting a marriage permit. Only "thoroughbred species" are allowed to marry members of the Black Guards. If an S.S. man marries without this medical certificate he will be expelled from the Black Guards and the Party. In the Germany of today that is a kind of civil death. The meaning of this decree is to create an "elite" based on physical and racial selection.

This passage occurred recently in a "Message from

Himmler to the S.S. and the German womanhood": "A young girl who shirks her highest duty is a traitress and like a soldier who abandons the flag. For pure blooded German girls there is a war duty beyond marriage—to become mothers by soldiers going to the front. S.S. men! Not only show that you are prepared to die for your country, but give it a new life before you go to your death."

This message gives the essence of the second decree. Letters to the editor and editorial comments in the *Schwarze Korps* prove that the appeal is not only directed to the unmarried. "The responsibility and the duty of the German people today is so immense"—according to the *Schwarze Korps*—"that all the scruples of yesterday must be swept away. In the beginning and in the end stands the German race."

The result of this policy is already apparent. Already advertisements such as the following begin to appear in German papers: "I am a soldier, aged twenty-two, largely built, blonde, blue eyed. Before giving my life for the Fuehrer and fatherland I wish to meet a German woman to whom I can leave an heir to my German honor" *Suddeutsche Sonntagspost*. Or in the same paper: "A German girl wishes to become the mother of a child whose father is a German soldier and a fighter for National Socialism." Public Health Insurance in collaboration with the Party's women organization has established maternity homes where women can be treated in the utmost secrecy, the family simply being told that some slight treatment was necessary. The children are brought up and educated by the Party. They are, whatever sex, "future soldiers of the Fuehrer." Hitler's and Himmler's task, the destruction of family life and of Christianity, has taken a big step forward during the last months.

This system of moral dissolution, however, is not a Nazi invention. Like many other Nazi doctrines this one also has its roots in history. Sexual discretion in

the interest of the unrestricted propagation of the German race is a postulate already formulated by certain *deutsch-volkische Kreise* in the second half of the last century. It is significant that these thoughts were always united with anti-semitism and an anti-Christian attitude. It must, however, be stressed that then only small groups of individuals and not the whole people were concerned.

The basic idea of these teachings is: blood is stronger than spirit. It was only necessary for Hitler and Himmler to refurbish this sentence and to present it to the broad public at a still lower level. For this purpose they had willing assistants. The Reichs-Youth-Leader, Baldur von Schirach, as a cover against the suspicions of perversion in the movement, fostered the other extreme in the Hitler Youth organization. The Reichs-Medical-Leaders, Conti and Wagner, tried to transfer their biological researches from rabbits to the German people. In pre-Nazi days Streicher, the Jew baiter, was twice sentenced because of sexual crimes. Even Goebbels enthusiastically introduced the ordered immorality into his proper departments, especially the film industry.

The poison was quickly spread through these channels. "High Schools" were established, where Himmler and Frau Scholz-Klink, the Reichs women's leader, experimented on specially selected young people. These are the *S.S. Ordensburg* and the Reichs-women-Schools of "Faith and Beauty." The *Ordensjunker* and the future Women Leaders live in luxury and without any material cares. They are educated as "Herren" and "Grande Dame" of the National-Socialist society. They have to be accustomed to all the refinements of civilization. "Babylon the Great, the Mother of the fornications and the abominations of the earth" (Apocalypse xvii, 5) is the evil goddess of these places. Here the young Nazis drink deeply from the "cup of abominations and filthiness" which has been offered

to them filled up to the brim. On leaving the schools the "students" regard themselves exclusively as "bodily cells of the National-Socialist State," and its "blood carriers."

Thousands of these human animals are today the leaders of the nation. They educate the coming generation and rule the masses. They take care that their inferiors receive and fulfil the orders of Himmler in the right spirit. They know what every gangster knows, that common crimes and common abandonment of morals binds them together as "brothers in sin."

These new ethics link up directly with the doctrine of the *Herrenvolk* and the "Master-Race," the doctrine of world-wide *Lebensraum*, and to the doctrine that inhuman cruelty against non-German peoples is justified.

Some Things New and Old

PETER CLAVER BROTHERS

Can you tell me anything about the Brothers of Saint Peter Claver? Is this an American Order?

No, the Brothers of Saint Peter Claver do not constitute an American Society, but they are one of the proudest organizations of the Catholic Church in these days. And if you should hear anyone saying that the war means the downfall of Catholicism, just read this.

The Brothers of Saint Peter Claver are Africans, not white men, but members of the Mashona nation in Mashonaland, whose novitiate was opened February 2, 1940. The Mashonas are a warrior nation, and when members of such a nation subject themselves voluntarily to the discipline of the religious life, it means a great deal more than the average American can grasp.

The ecclesiastical superior of this part of South Africa is the English Jesuit, the Most Rev. Aston Ignatius Chichester, S.J., titular Bishop of Ubanghi and Vicar Apostolic of Salisbury in Southern Rhodesia.

The idea of founding a native Brotherhood among the Mashona Catholics came from the Mashonas themselves, who were inspired by the great work done by the native Sisters in the Vicariate. So these young Mashona warriors approached their Bishop, and asked to be allowed to form a native Brotherhood, which was done in 1939.

This little community began with six members, though not all of them perservered. But on February 2, 1942, having completed a novitiate of two years, three of the Brothers were admitted to simple vows by their Bishop. The vows run for one year, and are renewed yearly. After living under simple vows for ten years, the Brothers are to take perpetual vows.

Here, indeed, is a religious revolution; for these young men had to break with every custom and tradition of the Mashona tribe. They disposed of their cattle, renounced all thought of marriage, and made a clean break away from the centuries-old customs of their nation to obey the call to the religious life.

EVOLUTION OR CREATION

If the theory of Evolution is true, then how can one accept the story of the Creation as recounted in the Book of Genesis?

To accept that, you must assume that the theory of Evolution is a proven fact and, secondly, that the Old Testament, including the Book of Genesis, is a text book of physical science.

First of all, what the Evolutionists, so-called, put forward is not a proven fact by a hypothesis. That is, it is a starting point used for investigation, a sup-

position made to explain certain facts. The Evolution here in question is a "total" Evolution, one which would attempt to account for everything in the world, and excludes Creation in any form.

On the other hand, the Old Testament is not supposed to be a text book explaining physical science: it is the record of God's revelation to mankind.

For all that, however, the appearance of living things on the earth, in the order of succession recounted in the Book of Genesis, is not only not in opposition to the findings of scientific research, but is supported by these researches.

In order to upset the notions of those who say that Evolution disproves the inspired writings of the Old Testament, take the word "day." Now the word "day" means just the time taken by the earth to revolve once on its axis, and it takes the earth, revolving once in 24 hours on its axis, about 365 days to revolve around the sun.

But according to Genesis, the sun was not created until the fourth day (look it up in your Bible). So the word "day" in Genesis cannot possibly mean a period of 24 hours.

Anyway, even if Evolution could be shown to be a proven fact and not a hypothesis, there is still a difficulty facing the so-called Evolutionists. There is an old Latin saying *Ex nihilo nihil fit*, which means that out of nothing you can get nothing. So that even if Evolution could be shown to be a fact, it means that what was evolved came from something else. Hence you are thrown back on to the incontrovertible truth that there must have existed something in the first place, and that something had to have a Creator. So that first something, from which everything else evolved, was caused by a Cause Itself Uncaused, that is, God. So Evolution cannot prove that there was no First Cause, God the Creator.